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# CLASSICAL WEEKLY

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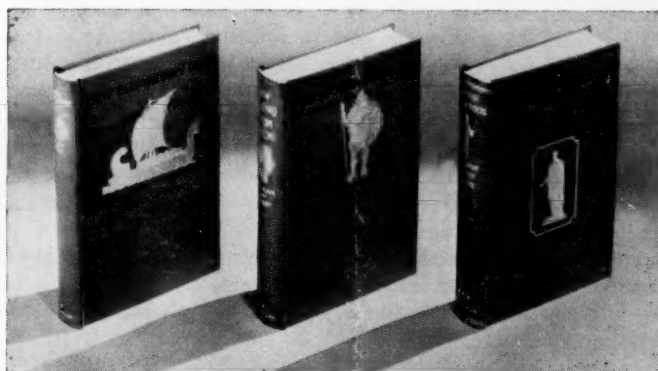
## REVIEWS

CAMBRIDGE ANCIENT HISTORY 12 (*Trever*); SCHAEERER, Question platonicienne (*Braunlich*); SCHNEIDER-KARNAPP, Stadtmauer von Iznik (*Hopkins*); FEDELE, Commedia Greca nel periodo Attico di Mezzo (*Post*); FERRABINO, Dissoluzione della libertà nella Grecia antica (*Fritz*); GOLDBERG, Wonder of Words (*Gummere*); McELWAIN, Navis Aeria of B. Zamagna (*Jacks*); YOUNG, Index Verborum Silianus (*Thompson*); ARU, Donazioni fra coniugi in diritto romano (*Bellinger*)

## ABSTRACTS OF ARTICLES

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# CLASSICAL WEEKLY

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## MEMORANDA

Scholars in many fields of research are yearly making wider use of materials reproduced on small film. The opportunity for students of antiquity to enjoy the convenience of this method has been limited by lack of information about its advantages and inexpensiveness. Readers have enlisted the aid of CLASSICAL WEEKLY to extend the existing facilities. With the opening of the new Volume 33 CW is offering to philologists the clearing-house of information on microphotographic study predicted in Volume 31.95-99.

The American Documentation Institute has established at Washington an elaborate microphotographic laboratory, and its services are at the disposal of all scholars. Book-length studies may be deposited with the ADI in manuscript form, without charge to the author; prints on microfilm ('microprints') will then be supplied to anyone at cost. When advisable a master negative can be made for deposit in place of the manuscript. Similarly, long or technical articles may be made available in full ('auxiliary publication') if a sponsoring journal will publish a short summary of the findings and the Document Number and price of the print. Extracts from books and journals needed for research will be copied at one cent per page for microfilm or ten cents per page for photoprint, plus a service charge of twenty cents for each item. Write for further information to

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CLASSICAL WEEKLY is shortly to review the first classical study to be published on microfilm, a 683-page monograph on Tusculum by Professor George McCracken of Otterbein College. We suggest that microprint copies of classical dissertations otherwise unpublished be sent for review.

Furthermore, CW will consider for auxiliary publication scholarly articles of any length, in any European language, on any subject of interest to classicists, with or without illustration. Authors must submit a clean copy in typescript of the complete article, for deposit with the ADI if accepted, and an abstract or summary in English of not more than 1000 words to be printed in CW.

Bills for Volume 33 of CLASSICAL WEEKLY were sent out by the Secretary-Treasurer in April. In recent years it has been the generous practice of the editors to send CW for one year after expiration, and each year a number of teachers who have decided to express their disapproval of editorial policy by dropping their subscriptions have nevertheless accepted one final volume gratis.

We urge any who do not intend to continue kindly to inform Dr. Gummere.

## COMING ATTRACTIONS

OCTOBER 14—10 A.M. University of Pittsburgh  
CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

Speaker: Professor James A. Kleist, St. Louis University

OCTOBER 26-28 Wooster College  
OHIO CLASSICAL CONFERENCE

Speakers Include: Principal Alfred D. Ladd, Garfield High School, Akron; Professor Fred S. Dunham, University of Michigan; Assistant Superintendent Earl J. Bryan, Cleveland Public Schools; Dr. Howard F. Lowry, American Editor of the Oxford Uni-

versity Press; Professor Arthur M. Young, University of Akron

NOVEMBER 6—2 P.M.

METROPOLITAN MUSEUM OF ART

Lecture: The Acropolis of Athens

Speaker: Mr. Stuart M. Shaw

NOV. 25—10 A.M. Haddon Hall, Atlantic City  
CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

President: Dr. Robert H. Chastney, Townsend Harris High School, New York

Chairman: Miss Mildred Dean, Theodore Roosevelt High School, Washington

## REVIEWS

**Cambridge Ancient History, Volume XII.**

The Imperial Crisis and Recovery, A.D. 193-324. Edited by S. A. COOK, F. E. ADCOCK, M. P. CHARLESWORTH, N. H. BAYNES. xxvii, 849 pages, 10 maps, 1 table, 1 plan. University Press, Cambridge and Macmillan, New York 1939 \$10

This final volume of the Cambridge Ancient History is fully up to the high standard of scholarship of the preceding volumes. It is a worthy completion of the comprehensive project inaugurated by Lord Acton at Cambridge for a great universal history which should realize his ideal of "authoritative impartiality."

In accord with the original plan of the editors, expressed in the preface to Volume I, this volume closes the account of ancient history with the victory of Constantine the Great in A.D. 324 and his founding of New Rome on the Bosphorus. This is a logical terminus ad quem for a history of ancient civilization, since the great developments in Roman imperial history reached their culmination with the reign of Constantine as sole emperor. As expressed by the editors in the Epilogue, "the founding of New Rome, the Christian capital *in partibus Orientis*, may well be regarded as the symbolic act which brings to a close the history of the ancient world."

In this, as in the preceding volumes of the series, comprehensive scholarship and the utmost accuracy have been assured by the wide range of specialists from outstanding universities in Europe and America. In a brief review it is manifestly impossible to give an adequate idea of the richness of detail and the vast scope of historical learning presented.

Unlike some of the preceding volumes of the Cambridge series, this volume cannot be accused of unduly emphasizing the dry details of political history to the neglect of other phases, for it deals adequately with all phases of civilization, and often with masterly insight. Besides an excellent political analysis of the evolution of the imperial autocracy, the crisis and threatened dissolution of the Empire in the third century and its restoration at great cost by Diocletian and Constantine, the volume includes extensive accounts of economic life, literature, art, philosophy and religion, pagan and Christian.

In his thoughtful chapter on the end of the Principate, Professor Ensslin rightly emphasizes the fact that the grant of authority to Augustus was not merely personal, and that the principle of autocracy was already implicit in him. In his chapter (XI) on the reforms of Diocletian he presents the plausible theory that Diocletian's preference for a tax based on payment in kind is not necessarily indicative of a general return to a natural economy, since payment in kind was a direct guarantee of supplies for the army.

Chapter VII by Professor Oertel on the economic life of the Empire is one of the best. He does well to stress the positive as well as the negative effects of economic decentralization and to avoid exaggerating the darkness of the era of "state socialism." He probably overemphasizes state regimentation, however, as the primary cause of Rome's failure to develop industrial technique. He rightly refuses to interpret the civil war of the third century as primarily a social revolution to establish a dictatorship of the country masses over the city bourgeoisie.

Professor Rodenwaldt, in his chapter (XVI) on the Transition to Late-Classical Art, emphasizes the continuity of the evolution. This art is not treated as a mere transition to mediaeval, but as a third period in the history of Greek and Roman art. Chapter XVII by Professor E. K. Rand is up to his usual high standard. The age was not merely retrograde, but a "new" period of literature with new impulses from the East and from Christianity.

An especially commendable feature of this volume is its extensive treatment of Christianity and the Church in five chapters and in parts of several others. Professor A. D. Nock gives his usual balanced interpretation (XII) of the spread of pagan cults in the Empire and their relation to Christianity. Syncretism is not overemphasized, and the differences between Christian sacraments and their pagan analogues are stressed. The development of the Church in the Roman Empire is well presented by such authorities as Professors Burkitt, Lietzmann and Baynes in a series of chapters in which the growth of Christian literature, the relation of pagan philosophy to Christianity, heresies, the persecutions, the final triumph of Christianity, the formation of the Canon of the New Testament, and the evolution of hierarchy, ritual and creed receive due consideration. Professor Burkitt (XIII) rightly emphasizes the essentially Greek character of the doctrine of the immortality of the human soul, though his dogmatic assertion that it "is not a doctrine taught in the Bible, either in the Old or in the New Testament" needs some explanation and qualification.

Professor Halphen contributes a valuable chapter (III) on the barbarian culture of the lands between the Roman Empire and China. Professor Christensen's inclusive account of all phases of the history and civilization of Sassanid Persia in relation to the Roman Empire (IV) is also a notable addition to the volume. In his chapters (V and VI) on the German invasions and the crisis of the Empire in the third century Professor Alföldi has contributed some interesting observations on the withdrawal of Rome from Dacia and on the general effects of the German invasions. Professor R. G. Collingwood's discriminating picture (VIII) of the prosperity of the villas in third-and-fourth-century Britain as compared with the decay of town life is also a valuable contribution.



In Chapter XIX on the "Great Persecution," Professor Baynes interprets Diocletian and Constantine as conceiving of themselves not as God, but as God's vicegerents on earth. Thus was the way opened to an understanding between the pagan ruler and his Christian subjects. Baynes rejects the traditional theory that Diocletian began his reign with the persecution of the Christians and that his persecution was the necessary and logical completion of his reforms. The difficult problems connected with Constantine's conversion, and his subsequent policies with regard to the Church are handled by Professor Baynes in Chapter XX with his usual balance and critical insight. The reign of Constantine represents a "turning point in Roman History." "Constantine sitting amongst the Christian bishops at the oecumenical council of Nicaea is in his own person the beginning of Europe's Middle Age" (699).

In the Epilogue the editors have presented an excellent summary interpretation of Greco-Roman history and its end. The great importance of the whole personality of Constantine for the history of the Church and the later Empire is duly emphasized.

Like the preceding volumes, XII is well equipped with valuable critical analyses of the sources, extensive bibliographies, an excellent series of maps, chronological charts and lists, and an adequate index. Editors, publishers and contributors alike have placed all students of ancient civilization in their debt by producing so excellent and thorough a treatment of this last difficult period in the history of the ancient world.

A. A. TREVER

LAWRENCE COLLEGE

**La question platonicienne.** Étude sur les rapports de la pensée et de l'expression dans les *Dialogues*. By RENÉ SCHAEERER. 272 pages. Secrétariat de l'Université, Neuchâtel 1938 (Mémoires de l'université de Neuchâtel X) 8.50 Sw. fr.

This is a thoughtful and vivid book, based on a detailed knowledge of Plato's writings and of the works of Platonic scholarship and enriched by wide reading in European literature. The conclusions are the result of careful consideration, and even when they do not convince they stimulate. The discussion of dialectics, which includes chapters on "Psychological Factors," "The Inconsistencies," and "The Points of View," occupies more than half of the book.

Schaerer's principal thesis is that Plato's philosophy is simple (9) and that it is the allusive nature of the *Dialogues* that makes them difficult: they do not express this philosophy so much as they *suggest* it (16, 18, 46). (The real Plato is to be sought at the junction of the *Dialogues* and historical Platonism [93 n. 1]). The words should not be taken too seriously (18); for language can deal explicitly only with the less important members of the pairs essence-quality,

ideas-phenomena, knowledge-opinion (92). How Schaerer would follow out Plato's "suggestions" is indicated by this quotation:

So the Ideas, though absent from the *Dialogues*, or nearly so, yet constitute their principal element . . . There is not a line in his (Plato's) work which does not tacitly proclaim their existence. No dialogue leads to the Good, because the knowledge of the Good is not the result of any logical argument. It flashes, like a spark, in the mind that is rightly disposed. The purpose of the interrogation is to prepare . . . the mind by long and frequent exercises; the deity will do the rest, and his intervention will appear as an inspiration, . . . yet without ceasing to be highly rational. . . .

In this way many of the peculiarities of the *Dialogues* are to be explained. It would have been very easy for Plato to tell us, for example, at the end of the *Theaetetus*, that true knowledge . . . is the knowledge of that Object which is the Idea. . . . But by doing so he would have implied that the knowledge of the Idea follows naturally from the logical argument, as the conclusion follows from premises. By leaving the *Theaetetus* "incomplete," he has given, on the contrary, a clear indication of the objective character of a knowledge which suddenly enters into man. Healing is from God. Dialectic is merely the instrument (94).

This interpretation is highly subjective. At the beginning of the quotation the rarity of Plato's explicit references to the Ideas is exaggerated. The second sentence of the second paragraph contradicts the previous statement (92) that language cannot deal explicitly with the Ideas. Finally, the "clear indication" is by no means clear.

In other respects Schaerer's treatment of dialectics is good. He emphasizes the close connection of dialectics and life, and the pedagogical interest which dominates the *Dialogues*. He brings out the supra-personal nature of the quest for truth (40-41) and also the facts that "the most objective truth can be reached only by individual routes" and that the *Dialogues* are such routes (66). Schaerer considers Plato's principal innovation upon Socrates to be his discovery of "the mixed" and "the dialectic descent" (253; cf. 122 n.1).

The chapter on "Aesthetics" includes an interesting interpretation of the reference to Isocrates at the end of the *Phaedrus* (178-181), a good discussion of Plato's attitude toward the Athenian *paideia* (187-8), and an unconvincing attempt to show that the arts and sciences would not suffer greatly under the censorship which a Platonic revolution would entail (207-8). According to Schaerer, Plato conceived of philosophy as an art (with the difference that Philosophy is aware of its own limitations) and with this conception explains the fact that Plato, who knows nothing of any philosophical aesthetics, as such, is yet the principal source of aesthetic systems (257-8, 260).

The remaining chapters discuss "Dialogue and Tragedy" and "The Philosopher and His Background—the Human Heritage."

Though Schaerer gives to Shorey's views on the unity of Plato's thought only a qualified assent (81 n. 1;

252), he substantially agrees with them. Thus he says that the earliest dialogues contain in germ nearly the whole of the master's doctrine (67; cf. 255).

The author summarizes a large part of his book as follows:

Plato's work appears, then, in accordance with his theories, as . . . a great drama written in indirect discourse, linked more or less closely to a principle, expressed, symbolized, or understood, which affirms the priority of life and through this the primacy of the Good (207).

ALICE F. BRAUNLICH

GOUCHER COLLEGE

**Die Stadtmauer von Iznik (Nicaea).** By ALFONS MARIA SCHNEIDER and WALTER KARNAPP. viii, 55 pages, 52 plates, 1 panorama, 1 map. Archäol. Inst. d. Deutschen Reiches, Berlin 1938 (Istanbuler Forschungen, Band 9) 20 M.

K. O. Dalman and A. Fick began a study of the walls of the ancient Nicaea in 1930. The deaths of these two scholars (to whom the present volume is dedicated) not long after their survey left incomplete the work of publication. The task was taken up by Schneider and Karnapp who made further studies on the site and collaborated on the work of publication. The volume includes a detailed study of the walls and the inscriptions belonging to them. Promised in later volumes are the other Roman-Byzantine and the Islamic remains.

The chief building periods in the walls are three; the first under Claudius Gothicus, A.D. 258-269; the second shortly after the earthquakes, the last of which occurred in A.D. 368; and the third under the Las-karids in A.D. 1204-1222. Two vaulted gates dated in A.D. 78/9, the earliest remains, were not in the authors' opinion linked to the inner circuit wall until the time of Hadrian. The present inner circuit wall, with its first towers built of rubble between layers of brick to a height of approximately 9 m., was constructed in the late Roman, not in the Byzantine period. In the late fourth century additional towers, distinguished by their bases of reused stone, were placed against the wall and the walls themselves repaired and heightened. In the final period a second wall circled the site 13-16 m. in front of the old wall.

The book is particularly valuable because of the careful description and detailed drawings of gates and walls. Measurements of the bricks and an analysis of all sections of the fortification enable one to see clearly the building periods and the various stages of repair. In dating the authors are naturally hampered by our lack of knowledge of Byzantine walls as a whole. This volume will be of great assistance to future archaeologists in establishing characteristic building features of certain periods.

It is surprising that no remains of the Hellenistic wall mentioned by Strabo (12.565) were found. The authors suggest that since the present wall is very much larger than the sixteen stades of Strabo's circuit, the earlier city comprised only a small section of the later one, and the walls nowhere coincided. This is possible, but one expects that the line of fortifications along the lake front at least would have remained fixed. From the plan it seems likely that the city was gradually extended to the north toward Byzantium and to the east. If this is so, the wall remained very much the same along the lake to the west and on the south. Even here, however, were found no foundations of earlier fortifications. It is possible that the Hellenistic wall was formed largely of mud brick and that its stone foundation was removed to lay the ground tiers of brick which form the socle of the later wall. Strabo states that the walls formed a square and that at the intersection of the roads the four gates could be seen. Since even now the four main gates are visible from the intersection of the chief roads, much of the original Hellenistic plan apparently has been retained.

There are few suggestions or corrections to be made to the present volume. In the general sketch the details of the Istantboul gate are omitted, and in the details of the same gate (Plate 13) no mention is made of the remains before the time of Hadrian. In general an account of the fortifications which protected a most significant center for a thousand years is rendered in able and exemplary style.

CLARK HOPKINS

UNIVERSITY OF MICHIGAN

**La Commedia Greca nel periodo Attico di Mezzo.** By DOMENICO FEDELE. 184 pages. Mor-ello, Reggio Calabria 1938 15 L.

This attractive little book has the modest aim of acquainting the cultured Italian public with the Attic Middle Comedy. After an introductory chapter three dramatists are discussed: Antiphanes, Alexis, and Anaxandrides. Many fragments are translated, in fact nearly all in the case of Alexis. Important as these authors are for our knowledge of Greek life it must be admitted that of their contribution to literature little remains. Fedele makes the most of that little with the help of imagination and good will. He subscribes to the view that Menander wrote comedy of types.

The translations sometimes imply an emended text and are often extremely free or condensed. Even so there is evidence to show that the author has been too ambitious. He sadly misunderstands quite ordinary words and constructions, and blurs the point of the original on nearly every page. In the Helen, Alexis points out that it is a sin against Love when anyone is interested only in physical perfection, because this

makes others lose faith in the god. Fedele mangles this by making everyone interested in his own body and the lover's sin a mere betrayal of others, not the high crime of betraying the god by giving him a bad name. The meaning of *apokoptomenos* should be clear enough in view of the frequency of ancient references to the operation either as punishment for adultery or as a religious rite. Fedele thinks that the fishmongers in fragment 16 are termed *κάκιστ' ἀπολούμενοι* because they are careless about washing their faces! In fragment 265 Alexis says that rich men should advertise the god's gift to them by their way of life. This becomes in translation "cospicui regali fare a Dio." In fragment 179 a character reports that he has a notable well in his yard. The translator attributes to him important business in a well. At least twice a phrase with *μή* is translated as indicative, not imperative. In fragment 102 someone who is carrying a lamp gets it too close to his stomach and is almost burnt up before he knows it. According to Fedele he hid himself and overloaded his stomach. For real fidelity in translating Greek comic fragments the student is referred to Gulick's *Athenaeus*. Even he gives "cut loose" for *apokoptomenos*.

L. A. POST

HAVERFORD COLLEGE

**La dissoluzione della libertà nella Grecia antica.** Seconda edizione, con aggiunti tre saggi e una premessa. By ALDO FERRABINO. xiii, 150 pages. Antonio Milani, Padua 1937 20 L.

This work comprises, in addition to the article to which its title properly applies, three further articles: on European historiography in the nineteenth century, on the history of Italy in that century, and on the part played by Italy in occidental history from the time of the foundation of Rome to the rise of fascism. These four articles have the common aim to show (i) that a regime which combines authority with popularity—which is supposedly the case with the fascist and totalitarian regimes of the present—is most capable of giving a state stability and power, (ii) that the principles of liberalism cannot provide a state with a solid foundation, and (iii) that Italy has been the political genius among the European nations throughout occidental history. Only the first of these four articles is to be reviewed in this journal.

In the first chapter of this article the author defines 'liberty' in the sense in which he is going to use the term, as autonomy of the city community. This, he says, implies the unrestricted sovereignty of this community over its members and, at the same time, the equality of these members among themselves. In the following chapters he gives a survey of Greek history from the earliest times to the conquest of Greece by the Romans in which he tries to prove that this principle of liberty necessarily led to self-destruction be-

cause it was at variance with the basic principle of all political life, the struggle for power. In order to realize this, he says, one has only to look at the fact that Athens, after having delivered the Greeks of Ionia and the Islands from the Persian yoke, destroyed their liberty by gradually converting her hegemony over them into sovereignty. The same principle of liberty, that is of communal autonomy, he contends, made the Greeks unable to conquer Persia after having successfully defended their liberty against this power, and later made them equally unable to withstand the attack of Macedon, when that country had become united under a monarchic and authoritarian regime (they had been able to fight off the Persians because Persia was geographically remote and because the Persian regime, though authoritarian, was deficient in popularity).

The author contends further that the cultural superiority of the Greeks had nothing to do with their political principles and institutions, but was achieved in spite of them. He finally concludes that the political downfall of the Greeks was due to the limitations of their intelligence (*limitatezza di intelligenza*, 44) as compared with that of the Romans and of the Italians, who had the insight to realize that unity and authority are the conditions sine quibus non of political power and therefore of political survival. In a final chapter the author tries in advance to refute all possible objections to his interpretation of Greek history.

I regret very much that the limitations of space do not allow me to discuss thoroughly the principles and the arguments of the author. As it is, I shall confine myself to a few remarks. There can be little doubt that much of what the author says about the struggle between the principles of autonomy and hegemony as a cause of the weakness of the Greeks in relation to a common foreign enemy is quite correct. And yet his view may seem very one-sided. His one criterion of the desirability or undesirability of a regime is whether it is lasting or not. Greek liberty, he says, lasted for scarcely two centuries, while the Roman Empire lasted for an incomparably longer period. But from another point of view one might prefer the incomparable vitality of the cultural and political life of the two classical centuries of Greek history to the prolonged agony of the Roman Empire from the first emperors to its final destruction.

It should perhaps also be mentioned that, in trying to prove his point, the author sometimes indulges in exaggerations which are almost distortions of facts. One may call it an exaggeration when he says that Plato spent twelve years in exile, since Plato's travels were to a large extent caused by his dissatisfaction with political conditions in his home town, though he was never an exile in the proper sense of the word. But to say the same not only of Aristotle's real exile from Athens after 323, but also of his stay in Assus, Mytilene, and Macedon from 347 to 336 (27) can



scarcely be called a mere exaggeration since this absence of Aristotle from Athens, of which city he was not even a native or a citizen, had nothing whatever to do with the political situation.

In spite of all this the work should not only be read but studied. For it contains not only an extremely lucid account of the general views of the author, but also a great many very interesting and relevant discussions of special points, as for instance the part played by the aristocratic landowners and by the industrialists in the political history of Athens in the fifth and fourth centuries.

KURT VON FRITZ

COLUMBIA UNIVERSITY

**The Wonder of Words.** By ISAAC GOLDBERG. xiv, 485 pages. Appleton-Century Co., New York and London 1938 \$3.75

The late Dr. Goldberg, author of more than a score of books in a wide variety of fields, had a keen interest in language, and a very considerable training in it. In his Introduction (v) he tells of the linguistic training which he received at Harvard under such men as Ford, Grandgent, and Santayana. In common with many other people who have become "addicted to language," he keenly felt the fascination of the subject and the need for presenting it in a clear and interesting form for the intelligent layman.

The result is the book, which he had kept in mind for twenty-five years. In Language 15,121-123 Roland G. Kent has made a rather formidable list of errors which are to be found in Dr. Goldberg's work; G. M. Bolling, in an admirably written note to Kent's review, has summed up the difficulty which Goldberg could not surmount: that of writing on a scientific subject without sufficient technical training in it.

To the slips listed by Kent may be added a number of others, as for instance, the derivations given for April (Lat. *aprire*), May (Lat. *Maius*, *Maia*), June (Lat. *Junius*, the name of a tribe) on page 129. To say the least, not one of these derivations is proved, yet the reader is given no indication of that fact.

Yet the blame for such things as these lies principally with the publisher. The scope and content of this book are admirably suited to fill the need which the author so strongly felt. It is hard to imagine how a work which involves so much that is highly technical, and belongs to a branch of science in which American scholars are particularly strong, should not have been submitted to some recognized authority for revision. The publishers owe it to their author, to their readers, and to the science of linguistics to arrange for just such a revision before another printing.

The book may roughly be divided into several parts: Origin of Language; Phenomena of Words; Phonetics; Linguistic Science; Word Development; Grammar; Style; Writing; Possibilities of the Future. The layman

can hardly be expected to read it through at a sitting, yet he can get a great deal of light on many of the aspects of language by browsing through it. A good place to begin is Chapter VI on The Word as Magic. Goldberg's style is excellent; his language often witty. He does not mince words. He can be lucidly clear in his exposition of principles, and at the same time avoid heaviness. E.g., on Semantics (311): "It is axiomatic in semantics . . . that not every word represents a thing—merely because we have a word does not mean that therefore we have an object; that we have no words for certain things, on the other hand, is no proof that they do not exist. The referent is that to which the word points. There are more referents in heaven and earth, Horatio, than are dreamt of in your Semantics . . ."

A paraphrase of Cowper (312) disposes of "Stuart Chase / A panting syllable through time and space." He dares to risk the displeasure of the fair sex (163): "The addiction of women the world over to the use of emphatic or intensive words is a linguistic phase of a trait that marks the sex; its written phase is the habit of underlining words and phrases. In general, women employ a more ceremonial style than men, and are given to what might be called the etiquette of language. Expressions such as *frightfully interesting*, or *terribly good*, or *too too divine*, or *utterly disgusting*, suggest original use by women . . ."

Compare, too, his remarks on page 325: "Grammar has been made into one of the unpleasant mysteries of the school curriculum; mathematics is another. Both of these unpleasant conditions, I imagine have been brought about by insufficient explanation, which may be a euphemism for bad teaching."

Were it understood that a new printing of the book would have the benefit of the expert revision of a prominent linguistic scholar, I should not hesitate to say that it should be required reading for every teacher of language; undoubtedly it would be valuable and illuminating to any intelligent person. Even as it now stands in its first printing, Goldberg's fine writing and clear presentation of his material cannot fail to impress the reader.

JOHN FLAGG GUMMERE

WILLIAM PENN CHARTER SCHOOL

**The Navis Aeria of B. Zamagna.** Translated by MARY B. McELWAIN with an introduction by Marjorie Hope Nicholson. 123 pages. Smith College, Northampton 1939 (Smith College Classical Studies, No. 12)

Volume 12 of the Smith College Classical Studies embraces the Latin text of a poem by Bernard Zamagna, S. J., written in 1768 in traditional epic style, discussing the building of an airship and prophesying something of the profit and destruction that would follow the invention. On parallel pages is an English translation by Professor Mary B. McElwain. A brief but thorough

biography of Father Zamagna, with some comments on contemporary science, follows the introduction. The poem is in two books, about 735 lines each.

Zamagna's poem is a brilliant *tour de force*, has a vigor, variety and ingenuity of thought that commend it at once. He writes smooth verse, his figures are occasionally striking, and his vocabulary rich. He describes the construction of an airship, supported by metal balloons, which will rise and float aloft. He goes into every detail of building, sailing, and returning to earth, answers objections, considers possible difficulties. He dwells on the pleasure of aerial voyage and reviews a host of geographical and mythological names and scenes.

The weakness lies in the fact that the writer was not a great genius. He was a pleasant, able, well read and facile Latinist who could write good verse. Perhaps if he had flung technicalities to the winds, and had concentrated on the brilliance and wonder of an aerial voyage, he might have done better. Only a Lucretius can talk technicalities and still write poetry.

Speculations upon the submarine, II 156-191, are interesting, and are followed by lines and phrases extremely reminiscent of Tibullus 1.3.35ff. The poet rambles a great deal in the second book; his theme seems nearly exhausted, and he tries by various expedients to prolong a work that must end quickly. The Knights of Columbus will be pleased to see the tribute to their hero in I 660-700. His whole tone is reminiscent of Lucretius; it is not so much vocabulary and construction as the air of certainty, the scientific prose, and the good logic.

The translation is excellent and has a genuine poetic quality of its own. The old-fashioned *s* used in the printing may displease some readers. On page 25 there is a misprint, 1920 for 1820, and on pages 68 and 70 'thracum' appears for what is probably 'thracum'. There is a good index; printing and proofreading appear generally good, and the work is neat and attractive.

L. V. JACKS

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**Index Verborum Silianus.** By NORMA D. YOUNG. 262 pages. Athens Press, Iowa City 1939 (Iowa Studies in Classical Philology, No. 8) \$7.50

The compilers of *indices verborum* are the buck privates of classical scholarship, who must inch their way through the dust and mire of their authors and prepare the way for the more striking achievements of others. The need and importance of such work are indisputable. Dr. Young's index to the *Punica* of Silius Italicus is therefore a welcome addition to the fast-growing list of modern indices.

It is not a critical index. No manuscript variants are noted as such. J. D. Duff's edition in the Loeb Classical Library (1934) is used as a basis. Variant readings are indicated only when this text does not agree with

that of Ludwig Bauer (Teubner 1890). For most purposes this should be sufficient.

The work is attractively printed. However, on close examination it becomes evident that for constant reference poor use has been made of varieties of type. Boldface has been employed for the first entry of each word, but for all subsequent forms of the same word there is a return to the prevailing lightface. As a result, when a word is one of those more frequently used, such as *do*, several moments of search are required to locate a desired form, buried as it is in a great mass of numerals all in the same size, face and style of type. After a time this can become very annoying. The remedy would be to print each new form in boldface, so that it may leap out from the surrounding numerals to meet the questing gaze.

Then, too, certain explanatory words of classification, such as *exclamat.*, *interrog.*, *rel.*, *nom.*, *neu.*, have been printed in the same dominant lightface, and likewise become lost in the whole. Italics, which actually are used nowhere in the work outside of the introduction, would have been useful here.

There is another similar source of delay and confusion. When a given form occurs more than once in the same book of the *Punica*, the number of the book is not repeated. This of course saves space, and might have been acceptable if bold-faced type had been used to make the book citations stand out. As it is, there is considerable trouble in locating the book numbers if a word appears frequently.

The alphabetical arrangement is not always reliable. In one place this sequence occurs: *erumpo*, *Eteoclis*, *exilio*, *et*, *eruo*.

Here and there are minor lapses. For example, under the entry *ass* we are told to see *ads*, but there is no corresponding reference under *ads* to *ass*; yet the latter is the reference really needed, by a ratio of 12 to 1.

The enclitic *-ne* is properly preceded by its hyphen, but the enclitic *-que* is entered simply as *que*. The enclitic *-cum* is not listed separately as such, though it does occur in the *Punica*.

While Dr. Young's practice of distinguishing between the substantival and the adjectival use of pronouns is one recognized and employed by leading authorities, it seems to this reviewer an unnecessary complication which can do little good and will serve mainly to hamper the user of the Index by forcing him to refer to two separate entries when one would have been enough. The simpler a piece of machinery, the more efficient; and the same is true of an *index verborum*. The absurdity of these attempts at distinction is realized when such combinations as *hic ille* are met, where is it impossible to decide which is Tweedledum and which is Tweedledee.

There is one more matter of personal preference or prejudice—the irritating use of periods to separate the book and line references, as 14. 430; 16. 537, 545, etc.



To the average mind, a period suggests primarily a full stop, or else an abbreviation. When it is used, as here, merely to separate two closely related elements, it provides a confusing mental hazard, as inimical to the enjoyment of a good work as a toothache can be to that of a good pie. Either of the following methods would seem preferable: **14**, 430, **16**, 537; 545 or 14, 430; 16, 537; 16, 545.

Adverse criticisms necessarily take up a disproportionate amount of space. Dr. Young has done well a needed task.

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### Le donazioni fra coniugi in diritto romano.

By LUIGI ARU. 411 pages. Cedom, Padova 1938 50 L.

According to the Roman law gifts between husband and wife were void. Whatever was the primary purpose of the restriction it was, of course, quite impossible to enforce. At all periods such gifts must have been common. The law would only come into play when there was dispute as to the revocation of such a gift or when the rights of a third party became involved. The origin of the prohibition will doubtless never be defined with certainty but was probably, as Ulpian held, custom. The history of its development, however, is clearly one of successive attempts to introduce exceptions to a rule which was felt to be impractical and unreasonable. The first section of the 24th book of the Digest, De donationibus inter virum et uxorem, gives the bulk of what is left of the law on the subject: it is conveniently edited, with a commentary by Thayer (Harvard Press, 1929).

Professor Aru's book is not another commentary on the Digest. It is a systematic study of the whole rule of law: its origins, its essential elements, its limitations and its development. The pertinent passages are assembled not only from the Corpus Juris Civilis but from all the other sources, such as Gaius and the Regulae of Ulpian. The text itself is subjected to critical examination and the opinions of modern scholars are reviewed. The plan and arrangement of the book are admirably clear and logical, the discussions thorough and well-balanced. As to the fundamental problem of interpolation, we are still uncertain how closely the Corpus reproduces the words of jurists it purports to cite. That changes were made we know by comparison of parallel passages in the Digest and such independent sources as we have. But the possibility of change once admitted, there is no limit to the amount of rewriting that may be done on the pretext of restoring the original wording. To guard against reckless ingenuity we need investigations of two kinds. First there should be thorough studies of the individual jurists of the third century to try to establish literary and philosophical criteria by which to judge what they might or might not say. And second we need precisely the kind of work which Professor Aru has done, where the texts are put into their proper place in the development of a single problem. Only by such combination of methods shall we gain any sure ground for judging how much of what we have represents what is called "classical" law and how much is due to Justinian's sometimes too able editors.

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### ABSTRACTS OF ARTICLES

This department of Volume 33 is to be conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him. The list of periodicals abstracted in Volume 32, together with abbreviations and the names of abstracters, was issued with the index number, no. 26 of Volume 32, and should appear as page (iv) of bound copies of that volume.

As the intellectual activity of the neutral nations becomes increasingly important to scholarship, readers who have correspondents in South America, Scandinavia, Holland, Belgium, Spain, Switzerland, Yugoslavia, Hungary, Greece, Turkey or Roumania should help to keep CLASSICAL WEEKLY informed of classical publications in those countries. And, by the way, will those who read Swedish, Norwegian, Danish, Portuguese, Dutch, Finnish, Flemish, Spanish, Serbian, Hungarian, Turkish, Russian or Roumanian let us know that you are prepared to examine publications in those languages?

### ANCIENT AUTHORS

**Aristotle.** F. M. CORNFORD. *Aristotle De Caelo* 288 A 2-9. On the authority of Simplicius' paraphrase,

Cornford suggests a new reading for this difficult passage.

CQ 33 (1939) 34-5

(Fine)

**Cicero.** JOHANNES STROUX. *Cicero und Volumnius* (*Ad. Fam.* 7,33). Proper interpretation shows the manuscript readings in two famous cruces to be correct: *interioribus litteris meis* suits what Cicero means by the philosophic and literary retirement which he invites Volumnius to share, and *pluribus legerem* means to read 'word for word,' not 'to many people.'

Ph 93 (1939) 408-11

(Hough)

**Claudian.** W. H. SEMPLE. *Notes on some Astronomical Passages of Claudian* (continued).

CQ 33 (1939) 1-8

(Fine)

**Hippocrates.** W. NESTLE. *Hippocratica*. 1. Hippocrates recognizes the concept of the τὸ θεῖον, which means variously 'what is natural' and 'influences on the body from without.' He does not combat religion as such, only superstition in the art of healing. 2. Φύσις is the normal condition in man and the universe, law-abiding but divine, and τέχνη is the means of dealing with it. This concept came from Heracleitus. 3. Environmental factors are strongly emphasized: 'meteorological medicine.' 4. Euripides, Herodotus and Thucydides clearly show the influence of Hippocrates. 5. Most of the Hippocratic writings are attributed to the master,

but not *Περὶ διαίτης ὁρίων* or *Περὶ ἀρχαίης ἡτρικῆς*.  
6. Like history, medicine owes to Ionic philosophy the strictly aetiological method. The polymath Democritus, a contemporary of Hippocrates and perhaps a friend, influenced him greatly.  
H 73 (1938) 2-39 (Greene)

**Homer.** See Vergil. CLYDE MURLEY.

**Horace.** J. COUSIN. *Ad Horat. Sat. II, 4, 55*. Further comments on the same writer's note, REL 16 (1938) 230. The conclusion reached is that *faex* is to be interpreted as lees and not as tartar.  
REL 17 (1939) 60-2 (McCracken)

**Josephus.** G. C. RICHARDS. *The Composition of Josephus' Antiquities*. The attacks of Justus of Tiberias on Josephus' style and credibility were responsible for a second edition of the *Antiquities* and for the addition of the *Vita*. R. argues that some books were revised by Josephus himself, some by assistants, and that others were left untouched. 'Vita must have been written off at a sitting, or almost so.'  
CQ 33 (1939) 36-40 (Fine)

**Melito.** CAMPBELL BONNER. *A Coptic Fragment of Melito's Homily on the Passion*. Identification of Coptica III, 17 with Melito's work, parts of which exist in a Syriac version and in a Greek papyrus at Michigan. The original from which the Coptic translator worked differed from the Michigan text in several places.  
HThR 32 (1939) 141-2 (Walton)

**Petronius.** J. KARL SCHÖNBERGER. *Nochmals Petron c. 1-5*. Continues observations previously published in PhW. Parallel loci from Tacitus and Quintilian to reasons advanced by Encolpius for the decline of oratory. A lengthy commentary to the five chapters leads to the conclusion that no other source than Cicero need be sought.  
PhW 59 (1939) 478-80, 508-12 (Plumpe)

**Plutarch.** H. D. WESTLAKE. *The Sources of Plutarch's Pelopidas*. In the Pelopidas Plutarch could not use a Peripatetic biography of Pelopidas because apparently no such work existed. Plutarch probably derived some material from such a biography of Epaminondas. After a discussion of numerous miscellaneous sources used by Plutarch in the Pelopidas, Westlake shows that his chief source was an historian who was one of Ephorus' authorities for the period of Theban hegemony. This historian was probably Callisthenes; at least, no other known writer has any claim to be the common authority of Ephorus and Plutarch.  
CQ 33 (1939) 11-22 (Fine)

**Ptolemy.** F. LAMMERT. *Kritische Untersuchung zu Ptolemaios*. A critical discussion of disputed passages as a supplement to the author's new edition of *Περὶ Κριτηρίων καὶ Ἡγεμονικῶν*.  
H 72 (1937) 450-65 (Greene)

**Seneca.** H. BARDON. *Les épigrammes de l'Anthologie attribuées à Sénèque le Philosophe*. From neither the manuscript tradition nor the contents of the poems themselves, studied stylistically and metrically, can we draw any certain conclusions as to whether the poems are the work of a single author or several, and equally impossible is it to confirm or reject their authenticity as Seneca's work.  
REL 17 (1939) 63-90 (McCracken)

**Sophocles.** H. D. F. KITTO. *Sophocles, Statistics, and the Trachiniae*. Antilabe and resolution were used by Sophocles to procure certain dramatic effects. No reliable correlation may be established between the frequency of their occurrence and the date of composition of Sophocles' tragedies.  
AJPh 60 (1939) 178-93 (De Lacy)

**Thucydides.** LIONEL PEARSON. *Thucydides and the Geographical Tradition*. In describing places he had not seen, Thucydides follows faithfully the traditional style of geographical description as established by Herodotus and his predecessor Hecataeus. P. discusses the characteristics of this style at some length and then shows that Thucydides in such passages as the description of the Odrysian kingdom at the end of Book II includes numerous sentences in the manner of Hecataeus. In his interest in old geographical names and in the legendary associations of places, Thucydides was once again being influenced by the old Ionian school.  
CQ 33 (1939) 48-54 (Fine)

**Vergil.** GEORGE E. DUCKWORTH. *Recent Work on Vergil*. Bibliography since April 1938.  
Vergilius 3 (1939) 33-4 (McCracken)

CLYDE MURLEY. *The Use of Messenger Gods by Vergil and Homer*. "...the Roman poet introduces his gods in divine form two and a half times as often, proportionally to the whole number of appearances, as does his Greek prototype. To be sure, there can be no mathematical demonstration of such a matter; but the figures are impressive...to Homer the Iliad and Odyssey were actual though wonderful history; to Vergil the Aeneid was mainly symbolic poetry."  
Vergilius 3 (1939) 3-11 (McCracken)

J. R. T. POLLARD. *Dante's Guide*. "Not even Aristotle in the days of Bacon or Plato in Jowett's time were regarded with the almost religious affection which the Roman poet sometimes excites in his admirers to-day."  
Vergilius 3 (1939) 24-5 (McCracken)

DOROTHY M. SCHULLIAN. *Leopardi and the Parco Vergiliano*. Leopardi's debt to Vergil.  
Vergilius 3 (1939) 26-9 (McCracken)

#### LITERARY HISTORY. CRITICISM.

GAGÉ, J. *Le genre littéraire des "res gestae" triomphales et ses thèmes*. In writing his *Res Gestae* Augustus followed the traditional style, themes and arrangement of triumphal literature.  
REL 17 (1939) 33-4 (McCracken)

DE MAYOL DE LUPÉ, J. *Les actes des martyrs comme source de renseignements pour le langage et les usages des IIe et IIIe siècles*. The Acta of the young martyr Maximilian who suffered at Thebeste under Diocletian illustrate the usefulness of this type of literature for the study of the period.  
REL 17 (1939) 90-104 (McCracken)

MONTGOMERY, J. A. *Hebrew Hesed and Greek Charis*. The use of *charis* in the N. T. renders, at least partially, the idea of Hebrew *hesed*, which, like Latin *pietas*, is the extra-legal, moral relationship or obligation between two parties.  
HThR 32 (1939) 97-102 (Walton)

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ELDERKIN, G. W. *The Bee of Artemis*. Symbolic and mystic significance of the bee.  
AJPh 60 (1939) 203-13 (De Lacy)

FINK, JOSEF PETER. *Φοῖβος ἀκροσεκόμης*. The epithet, used in a period when the change from long to short hair was beginning, means not merely 'long haired,' but also attests the full divinity of Apollo.  
Ph 93 (1939) 404-6 (Hough)

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Those who have not written for CLASSICAL WEEKLY and who wish to submit sample reviews are urged to choose books from this list.

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